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THE לפני SHEKEL

HIGHLIGHTS IN THIS ISSUE

Israel's Earliest Paper Money

Germany's Foreign Debt Scrip

Haavara Certificate of 1933

How They Become Collectors

Megillah Mystery Continues

Israeli Election Tickets

Club News and Columns

Coin Dating Checklist



Published by the AMERICAN ISRAEL NUMISMATIC ASSOCIATION



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AMERICAN ISRAEL NUMISMATIC ASSOCIATION

P.O. BOX 499, FRESH MEADOWS STATION, FLUSHING, NEW YORK 11365

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STATEMENT OF PURPOSE OF A.I.N.A.

The AMERICAN ISRAEL NUMISMATIC ASSOCIATION is a cultural and educational organization dedicated to the study and collection of the numismatic aspects of Israel's coinage, past and present. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of the State of New York.

As an educational organization, the primary responsibility is the development of programs, publications, meetings and other activities which will bring news, history, technical, social and related backgrounds to the study of numismatics. Membership is open to all men of goodwill and to clubs who share the common goals of the Association. Membership on the Board of Directors is by vote of the membership and candidates for the Board are limited to individuals whose primary vocation is not numismatic-related business.

The Association is the publisher of *The Shekel*, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits or accepts advertising, paid or unpaid. Its views are the views and opinions of the writers and the pages and columns are open to all who submit material deemed by the editors to be of interest to the members.

The Association sponsors such major cultural/social/numismatic events as an annual Study Tour to Israel, national and regional conventions and such other activities and enterprises which will benefit the members. Dues are paid annually at \$8.00 per year; life memberships are offered to all at \$125.00 per year.

Your interest and participation will be welcomed by any of the affiliated clubs or as a general member of the Association.

THE EDITOR'S NOTEBOOK. . . . What an issue! You'll find an in-depth article which details the circumstances of how Israel's currency was launched. Look for the Part II of the Sherlock Holmes mystery that Arthur Conan Doyle never wrote. It was written by AINA's own D. Bernard Hoenig, a CPA with an eye for detail and he continues to probe on the right-and-wrong, or should we say left-and-right of the Megillah. The fascinating story of how pre World War II Germany organized its finances is in the trusty hands of Franz Frankl who owns examples of the actual currency and certificates he describes from the Germany leading up to the Holocaust. A Biblical puzzle is solved by Claire Gottlieb of New Jersey and we include it because some of her research explains data on Israel's medals. Marty Morgenstern tells ALL about WHY some people have become collectors. And our columnists: they're the greatest too. Thank you, all - G.G.

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THE PRESIDENT'S MESSAGE

by Morris Bram



BIG NEWS! NEW DEVELOPMENTS MAKE YOUR ATTENDANCE at the 1978 AINA Convention in New York a top priority! We are now able to confirm a special *Auction of Judaica* to be held on Wednesday May 3, the official opening of the Convention. The auction will be conducted by my longtime friend and most expert numismatist, Herbert Melnick and his NASCA organization.

During the actual Convention Days, the regular Convention Auction will be a three-day event to be conducted by Stack's! Who but A.I.N.A. could give you this much opportunity to enrich your collections?

A number of special A.I.N.A. activities and history-making events warrant your attention. By now you have surely read about the Saturday morning Bagel Bash members and friends of A.I.N.A. enjoyed on the final Sunday of the ANA Convention of Atlanta. You have heard that our leading guest was Yitzhak Avni in once again from Jerusalem and that the Israeli Consul Yuval Metser represented the Israel Government. Shmuel Aviezer, head of Israel's Currency Supply Unit was another honored guest. I wish to thank Florence Schuman of Miami, a longtime A.I.N.A. stalwart for her splendid work in coordinating details in connection with our event. It was her husband, Ed, a member of our Board who delivered a color slide lecture on rare paper currency and related syngraphic items.

Among other recent A.I.N.A. activities you will want to know about is our commitment to publish during 1978 a book which is unique in numismatic publishing history. It was five years in development and it represents for the Israel collector a wealth of information totally unavailable to the collector of

tokens and medals of any other country or culture.

Who could have created such a giant work? Who else but our own Sylvia Haffner. We will call this book *Numismatic Judaica* and it will feature hundreds of photographs and descriptions of numismatic material which cannot be referenced in any of the standard works on Israel's coinage.

We are planning for this momentous publishing event to be a star at the New York Convention next May. You'll learn more about this book in the months ahead.

While we are readying this educational/cultural project, we will be wrapping up the advance registration for the Tenth A.I.N.A. Study Tour of Israel in conjunction with Israel's 30th Anniversary Celebrations. That's why we call the next trip of ours the 10-in-30 Tour. As of the end of August . . . literally only a few months since we returned from the last March tour, we have in hand seventy (repeat: 70) advance registrations. Since we accept only 110 members of the tour, that really means that only twenty more couples may be accepted. If you want to be part of the 10-in-30 Tour, the only way to be sure of a seat and a bed is to send in the \$100 reservation per person now.

Finally, I am pleased to tell you that before the end of the year we will be welcoming two new INS clubs into the INS family; the INS of Buffalo (N.Y.) and the INS of St. Louis (Mo.) These clubs have come into a reality for the Israeli collectors in those areas because of the dedication of Robert Scheur and Dr. Aaron Hendin. On behalf of all members of our organization, I wish to thank both of you and those who support your efforts in your area.

Shalom,
Morris Bram

THE FRACTIONAL NOTES OF ISRAEL

By Samuel Lachman, Haifa.

The particulars concerning the *Fractional Notes* of Israel as published in the various catalogues will have to be amended in view of the rectifications presented here. These notes were first described by Leo Kadman¹, and the particulars listed by him were taken over by Sylvia Haffner² and appear in the Kagan catalogue.³

The Dates of Issue

The following dates appear in the catalogues:

50 mils and 100 mils: October 1948.

50 pruta and 100 pruta: February - March 1952.

250 pruta: November 1953.

An attempt by the writer to verify these particulars and to find the exact dates of issue, resulted in a general revision. The Laws governing the issue of these notes are the "Coin Ordinance 5709 - 1948 and the Amendment Law of the Coin Ordinance 5713 - 1953.

The *Coin Ordinance* was published in the *Official Gazette* No. 39 of 22 Kislev 5709/24 December 1948, *Supplement A*, page 83 and reads as follows (translated from Hebrew):

COIN ORDINANCE

No. 27 of year 5709 - 1948

Issue of Coins

The Temporary Government legislates as follows:

1. a. The Temporary Government is authorized to issue from time to time coins of metal according to the law.
- b. The denominations of the coins, their alloy, their weight, and other particulars of the coins will be decided by the Minister of Finance.

Coins - Legal Tender

2. The coins issued under this ordinance are legal tender according to their denomination under the following restrictions:
 - a. Coins under fifty pruta - for payments of any amount which does not exceed 500 pruta.
 - b. Coins of fifty pruta or more but less than 500 pruta - for the payment of any amount which does not exceed five Israel Lira.

c. Coins of 500 pruta - for payment of any amount which does not exceed ten Israel Lira.

"Pruta" means the thousands part of the Israel Lira.

Regulations about the issue and withdrawal of coins etc.

3. The Minister of Finance is authorized to issue from time to time regulations which will be published in the *Official Gazette*.

a. concerning the issue, demonetisation, and the exchange of coins according to this ordinance.

b. which restrict or abolish the use of coins which were issued under the Order in Council about the coinage of Palestine (E.I.) 1927, or the law about their being legal tender.

Law about damaged coins and counterfeit coins

4. a. A damaged coin cannot serve as legal tender. A "damaged coin" is a coin which is defaced, not due to ordinary use, or on which some word or something else was added by engraving or striking, or that the weight diminished below the minimum weight prescribed by the Minister of Finance.
- b. The Minister of Finance is authorized to confiscate a damaged coin, against payment of compensation to the holder of the coin, or without payment, according to what appears justified in the circumstances of each case.
- c. A certificate from the Minister of Finance or by any person authorized by him in writing, will serve in any enquiry, legal or otherwise, as sufficient evidence that the coin to which the certificate refers is genuine, damaged or counterfeit.
Implementation and regulations
5. The Minister of Finance is responsible for the implementation of this ordinance. He is authorized to issue regulations -
 - a. in the matter of the minting of the coins, preparation of the dies, and their safeguarding.
 - b. in the matter of withdrawal from circulation and destruction of damaged or counterfeit coins.
 - c. in any other matter concerning the ordinance.
6. This ordinance will be called "Coin Ordinance 5709 - 1948".

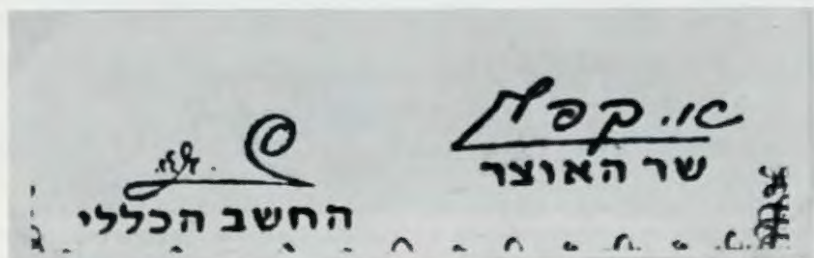
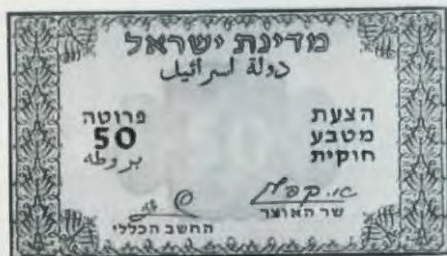
Name

FIRST SERIES



SECOND SERIES (Beth)

Kaplan-Zaggagi



21 Kislev 5709 (23 December 1948).

David Ben-Gurion
Prime Minister

Felix Rosenblüth Eliezer Kaplan
Minister of Justice Minister of Finance

The Amendment Law of the Coin Ordinance was published in the Law Code No. 120 of 5 Adar 5713 (20 February 1953), and reads as follows translated from Hebrew):

Amendment Law of the Coin Ordinance
5713 - 1953

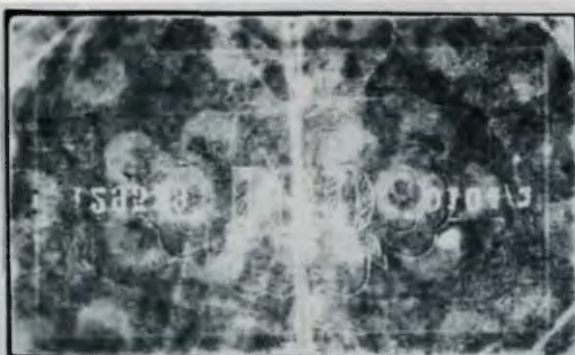
Amendment of the Ordinance

1. After para 1 of the Coin Ordinance 5709 - 1948, the following para should be added
Issue of Fractional Notes

1A. a. The Government is authorized to issue from time to time fractional notes according to the law, and the regulations of the ordinance in respect of coins of metal govern them with suitable amendments

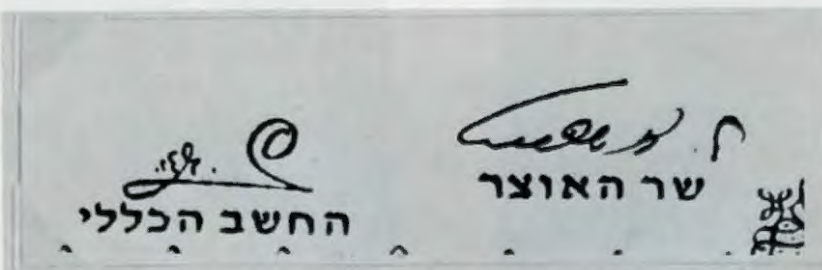
BETH SERIES — WATERMARK

Multiple Flowers



SECOND SERIES (Beth)

Eshkol-Zaggagi

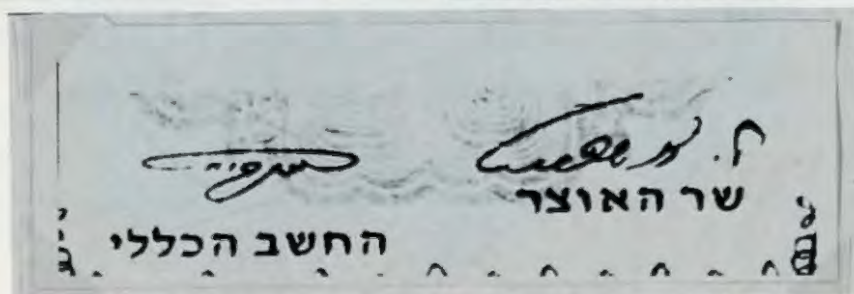


- b. The authorization given in para (a) will end after 27 Shvat 5714 (31 January 1954).
2. Any action taken after 16 Shvat 5712 (12 February 1952) and before this law was confirmed, and which would have been lawful if the law would have been in force, is to be considered as having been lawfully executed.
- David Ben-Gurion Levi Eshkol
Prime Minister Minister of Finance
- Yizhak Ben-Zvi
President of the State
- *Confirmed by the Knesset on 25 Shvat 5713 (10 February 1953).

The question arose now, why Leo Kadman gave *October 1948* as the date of issue of the 50 mils and 100 mils notes. It appears that this is the result of a misinterpretation of Hebrew terms. The official Hebrew designation used in these laws is: *MATBE'OT SHELO MEMATEKHET*. The *Official Gazette* No. 28 of 19 Tishri 5709 (22 October 1948) carries the *Ordinance of Treasury Obligations*, in Hebrew: *SHITRE OZAR*. It is thought, that Kadman translated

THIRD SERIES (Gimmel)

Eshkol-Neeman



this as "treasury notes", i.e., the fractional notes issued by the treasury.

A thorough check of the Hebrew daily newspaper DAVAR was made over the whole period. The fractional notes were mentioned for the first time only in February 1952. The following is the translation from Hebrew:

DAVAR No. 8120 of 21 February 1952.

PAPER-COINS ISSUED.

About 2 million paper-coins of 50 and 100 prutot to the amount of 200 thousand Lirot were yesterday transferred from the Ministry of

Finance to the banks, in order to ease the shortage caused by the hoarding of prutot.

The spokesman for the Ministry of Finance said yesterday, that the amount of metal coins in circulation, which amounts to 1% million lirot is definitely sufficient for ordinary purposes. The shortage was caused, as it is known, by hoarding of coins, although the value of the metal is less than the value of the coins. There is no justification for the import of metal coins from

THIRD SERIES (Gimmel) cont.

Eshkol-Neeman



abroad at this time of shortage of foreign currency.

The paper-coins are an obligation of the government and will serve as means of payment for all amounts. These (paper-) coins were prepared in 1948, and in the vault of the Ministry of Finance are further, improved notes, which will be issued in any required quantity. The spokesman for the

Ministry of Finance added that if the hoarding of coins continues, their status as legal tender will be cancelled.

Although the newspaper speaks about 50 and 100 pruta notes, it is obvious that these are the 50 mils and 100 mils notes. This is perhaps stressed by the following notice in the newspaper (translated from Hebrew):

DAVAR No. 8150 of 27 March 1952.

The Ministry of Finance advised the banks including all their branch offices to exchange used paper-coins into new ones without any charges. At the time of the exchange the paper-coins of the earlier type will be replaced by improved (paper-) coins which bear also the signatures of the Minister of Finance and the Accountant General.

It may be of interest to note that Arnold Keller¹ writes: *Printed in 1948, issued 1952, about the mils notes. With regards to the notes which bear the signatures of the Minister of Finance and that of the Accountant General,² the following particulars have to be taken into consideration:*

In March 1952, Eliezer Kaplan was Minister of Finance, and Mordechai Zaggagi Accountant General. Levi Eshkol was confirmed by the Knesset as Minister of Finance on 25 June 1952 (Davar newspaper of 26 June 1952.) Dr. A. Ne'eman became Accountant General with effect from 30 September 1952 (Official Gazette No. 262 of 9 Kislev 5713 (27 November 1952)).

Before the issue of the 250 pruta note, the following notification was published in the *Official Gazette No. 321* of 19 Kislev 5714 (26 November 1953, page 1525 (translated from Hebrew):

Coin Ordinance 5709 - (1948).

Notification about the issue of fractional notes.

It is hereby notified that the Government in its session of 8 Kislev (15 November 1953) decided, in virtue of the authority given in para 1A of the Coin Ordinance 5709 (1948), to issue fractional notes of a value which does not exceed 250 pruta. 10 Kislev 5714 (17 November 1953).

Zeev Sherf

Secretary of the Government.

In addition the *Official Gazette No. 323* of 4 Tevet 5714 (10 December 1953), carries the following announcement (translated from Hebrew):

Coin Ordinance 5709 - 1948.

After the Government decided to make use of its authority to issue fractional notes according to para 1A (a) of the Coin Ordinance 5709 - 1948, the Minister of Finance prescribed the issue of fractional notes of 50 pruta, 100 pruta, and 250 pruta, in accordance with the specimens which are kept by the issuing department of the Bank Leumi B.M.

4 Kislev 5714 (December 1953).

Levi Eshkol
Minister of Finance.

In view of this last announcement, it appears most probable that all Eshkol - Ne'eman notes, including the 50 pruta and 100 pruta notes were issued in December 1953, together with the 250 pruta note. The revised listing is shown below:

Paper.

The paper of the mils notes is without watermark.

All notes with signatures Kaplan - Zaggagi, were printed on paper with a watermark of flowers as illustrated.

Notes with signatures Eshkol - Zaggagi, and Eshkol - Ne'eman were printed on granite paper without watermark.

The Catalogue.

Only essential particulars, different from those shown in the catalogues, are listed here.

20 February 1952 (*Printed in 1948*)

1. 50 mils, orange, inscriptions deep red, reverse vermillion.
2. 100 mils light green, inscriptions deep green, reverse deep green.

March 1952 and later in 1952.

Signatures: E. Kaplan and M. Zaggagi. Watermark: Flowers.

3. 50 pruta blue, reverse black guilloche.
4. 50 pruta red, reverse black guilloche.
5. 100 pruta green, reverse black guilloche.
6. 50 pruta red, reverse red guilloche.
7. 100 pruta blue-green, reverse blue-green guilloche.

Nos. 3 to 7 all 'Beth' series.

Later than 1 July 1952.

Signatures: L. Eshkol and M. Zaggagi. Granite paper, no watermark.

8. 50 pruta red, central guilloche and background orange, reverse orange guilloche.
9. 100 pruta deep blue, central guilloche and background green, reverse guilloche green.

All 'Beth' series.

December 1953.

(The 50 and 100 pruta notes could have been issued earlier)

Signatures: L. Eshkol and A. Ne'eman. Granite paper, no watermark.

10. 50 pruta a) dark red, central guilloche and background orange, reverse orange guilloche. (Beth series).
- b) deep carmine, central guilloche and background orange, reverse orange guilloche (Gimmel series).
11. 100 pruta deep blue, central guilloche and background green, reverse green guilloche (Gimmel series).
12. 250 pruta green and sepia, reverse green and orange-brown. Series and paper as shown in the catalogues.

No further particulars were traced in the newspapers.

The various laws and newspaper reports were presented here in great detail in order to facilitate further research which is of course necessary and may result in an improvement of the dates. A detailed study of the serial prefixes of all issues is also desirable.

References:

- (1) Leo Kadman. *Israel's Money*. Tel Aviv 1963.
- (2) Sylvia Haffner. *The History of Modern Israel's Money 1917-1970*. Tarzana, Calif. 1970.
- (3) *Israel's Money and Medals*. 2nd ed. New York, 1976.
- (4) Arnold Keller. *Das Papiergeld des Zweiten Weltkrieges*. Berlin-Wittenau 1953, p. 63.
- (5) *Hakhashav Haklali*—Accountant General. (Comptroller General would be Hamevaker Haklali).

KADMAN MUSEUM DETAILS LOSSES IN NIGHTTIME BREAK-IN

Thieves who entered the Kadman Numismatic Museum in the Ramat Aviv suburb of Tel Aviv in late July broke showcases and displays to obtain hundreds of ancient coins of Israel, Phoenicia, Palestine, and also from Holland and Japan of more modern periods, announced Arie Kindler, Director. The loss was first estimated at 750,000 Israeli pounds, approaching \$90,000 in U.S. dollars.

Entry was made at night by moving an air conditioner on the roof and forcing the air duct. Electrically guarded doors and windows were left intact by the burglars.

Coin collectors and dealers are urged to notify the American Israel Numismatic Association in New York by calling (212) 779-6160 in the event of suspicion

of offerings of any of the following categories of ancient and modern coins and medals:

- a. Nabataean coins in silver and bronze.
- b. Himyarite coins.
- c. Northern-Arabian bronze imitations of Athenian tetradrachms and eight imitations by Eastern mints of Athenian silver tetradrachms.
- d. Two complete sets of coins of the Roman procurators of Judaea, including very rare hybrids and one countermarked coin of Pontius Pilate.
- e. Some forty Greco-Roman lead-weights, mainly square or rectangular.
- f. One aureus of Vespasian.
- g. Coins of the following Palestinian cities: Abila, ascalon, Bosra, Dora, Gadara, Gaza, Gerasa, Jaffa, Neapolis, Pania, Petra, Philadelphia, Ptolemais, Raphia, Sebaste, Sepphoris and Tiberias.
- h. Coins of the following cities of the East Mediterranean region: Antiochis, Aradus, Berytus, Byblos, Carrhae, Edessa, Hatra, Laodicea ad Mare, Maratus, Nisibis, Rhessaena, Sidon and Tripolis.
- i. An extensive collection of mistrikes such as uniface, excentric, incuse and doublestruck.
- j. All the above mentioned coins were thoroughly cleaned and have no patina whatsoever and therefore are easily recognisable.
- k. A collection of Dutch gold coins.
- l. A collection of Japanese coins.
- m. A large group of Jewish medals covering the period of the last 250 years, including medals that illustrate the history of the Jews in Europe, the history of Zionism, the creation of the State of Israel, the holocaust of the Christian Medals with "Yehova" in Hebrew letters, as well as Christian medals with the effigies of either Moses or Christ.

Many of the treasures of the Kadman Museum including a complete gold type set of U.S. coins donated to the Museum by the late Irving Moskowitz of Detroit, Michigan, a member of the American Israel Numismatic Association, could not be stolen by the thieves. These valuables were protected in a museum vault.

The area entered by the thieves is a large room with a central indoor gar-



One gallery before break-in smashed sidewall cases.

Continued on page 31

OF 3 WAYS TO MIGRATE FROM GERMANY, ONE WAS THE HAAVARA CERTIFICATE: £1000 PALESTINE

by Franz Frankl

Hitler declared April 1, 1933 as the "Day of Boycott" of all Jewish establishments in Germany. Worldwide the Jews reacted in mass protests. From London a Jewish Boycott against Nazi Germany spread around the world. The *Yishuv* however, after first joining the boycott, soon realized that the only help for the German Jews was to facilitate their emigration to Palestine, the only country willing and able to organize mass settlement.

The Zionist Congress, Prag — August 1933, realized that due to the defamatory laws, 200,000 Jews out of the 500,000 living in Germany were no longer permitted to continue their normal commercial life. Dr. Ruppin, Executive member Jewish Agency for Palestine, declared that "only an organized emigration could save the Jewish masses".

Britain as Mandate Power regulated the Jewish immigration by issuing Certificates for the following categories:

- A) Capitalists' Certificates for immigrants who could prove that they owned Pal. Pounds 1000. Here was a possibility to bring Jewish masses for resettlement in Palestine.
- B) Immigrants with "Assured Means" — this category related to students in Palestine schools.

C) Workers' Certificates — that quota was fixed year by year according to conditions of the labour market. In 1937, after the riots of 1936 turned into the "Mufti" mutiny, the Mandate Power restricted the issue of certificates to pacify the Arabs and to stop immigration "temporarily". WWII put an end to this policy, as well as to the proposals of the 'Peel Commission' to divide Palestine.

Under B) above, the possible YOUTH ALIYA for ages 12–18, initiated as a project in 1932, was now developed. Under the dynamic leadership of Mrs. Henrietta Szold, this immigration turned into one of the greatest humanitarian efforts. By 1939, a total of 4788 immigrated; even after the outbreak of WWII, an additional 2618 children were thus saved from the ovens of the masterrace.

The transfer of money from Germany was a "conditiosine" as the *Yishuv* and its institutions were to care for the children; the Mandate Power insisted on proving that "means were available".

First Funds

In May 1933 a private Citrus and Land Co. (HANOTEA) made arrangements with the "Reichswirtschaftsministerium" (RWM) for RM One Million; after depositing up to RM 40,000 into a "frozen account", the emigrant received P.Pounds 1,000 for a Capitalist

"The 1000 year old history of German Jews has ended . . ." Leo Baeck, 1933.

CERTIFICATE

ר ש ו נ

TRUST AND TRANSFER OFFICE "HAAVARA" LTD.

Under Control of the Jewish Agency in accordance with the Resolution of the 19. Zionist Congress: "In order to encourage the continual immigration of German Jews to Palestine the Executive is instructed to take under its control the whole work of the "Haavara"

The Trust and Transfer Office "Haavara" Ltd. places at the disposal of the Banks in Palestine amounts in Reichsmarks which have been put at its disposal by the Jewish immigrants from Germany. The banks avail themselves of these amounts in Reichsmarks in order to make payments on behalf of Palestinian merchants for goods imported by them from Germany. The merchants pay in the value of the goods to the Banks and the "Haavara" Ltd. pays the countervalue to the Jewish immigrants from Germany. To the same extent that local merchants will make use of this arrangement, the import of German goods will serve to withdraw Jewish capital from Germany.

The Trust and Transfer Office "HAAVARA" Ltd.

העברה משרד נאמנות בערבות מוגבל

תחת פיקוחה של הסוכנות היהודית לפי החלטת הקונגרס הציוני ה-19 האומרת: "כדי להמריץ את המעבר עליהם של יהודי גרמניה לארץ, מסייעים על ההנהכה לקבל את פועלי ההעברה תחת פיקוחה"

חברת העברה, משרד נאמנות בע"מ, מעמידה לרשותם של הבנקים בארץ ישראל סכומים במדקים, שהועמדו לרשותה לשם זה על ידי עולים מגרמניה הנבקים משחמשים במדקים אלה לסדוק חשבונותיהם של סוחר ארץ ישראל בעד הסחורות שהם מביאים מגרמניה, הסחורות מכניסים את החמורה לבנקים וחברת העברה משלמת אותה לעולים מגרמניה, במדה שסוחר ארץ ישראל ישחמשו בסדור זה ישמש אימפורם הסחורות מגרמניה להוצאת הון יהודי מגרמניה.

העברה משרד נאמנות בע"מ

בזה הננו מקיימים, כי העברנו היום לפי הסדור הנ"ל בפקודת הפירמה
We hereby confirm that in accordance with the above arrangement, we have transferred today, by order of Messrs.

רייכסמרק RM	לפי הזמנה (מיום) (as per order dated)	לסלוק החשבון מיום on payment of invoice dated
לפי שער החליפין של at the rate of exchange of	וקבלנו במזומנים לחשבונה של העברה בע"מ את התמורה בסך של לא- and received in cash for the account of the "Haavara" Ltd. the counter-value of LP.	תאריך Dated
	חתימת הבנק Signature of the Bank	

את הסך הנ"ל ברייכסמרק העברנו לאכספוטור
The above sum in Reichsmarks has been transferred to the exporter/s

[גרמניה]
(Germany) ב
of

HAAVARA CERTIFICATE - from a type proof. No actual certificate is known.

Certificate. He now had the means to buy either an orange grove or a house from Hanotea, Natanyia. From the balance of the money in the "frozen account", the Comapny bought agricultural implements etc. in Germany, to be exported for the sole need of Hanotea. The RWM allocated additional RM Three Millions, July 18, 1933, with the proviso "that official Zionist institutions should arrange and guarantee the transfer".

One of the first officials from Palestine to become involved was S. Hoofien, general manager of the *Anglo Palestine Bank* (APAK), the biggest Jewish Bank in Palestine. On July 19, 1933 Mr. Hoofien was informed by the Zionistische Vereinigung, Berlin, about a discussion with the RWM. "...the Reichsbank

looks with sympathy at the emigration proposals...insists that only £1000,—for the Capitalist Certificate should come out of the reserves of the Reichsbank, the rest to be transferred in German goods...". Finally the German authorities agreed that the APAK should act as trustee in Palestine.

On August 25, 1933 the RWM confirmed the Haavara agreement to Mr. Hoofien: "...in order to promote the emigration of German Jews to Palestine without straining the foreign exchange reserves of the Reichsbank..."

In Germany M.M. Warburg & Co., Hamburg, and A.E. Wassermzn, Berlin, established the Paltreu as trustee, while in Palestine the Trust and Transfer Office Haavara Ltd. was established by the APAK who controlled all the shares.

The Zionist Organization had to consider the needs and desires of the *Yishuv* and it was decided to protect "*Tozeret Haarez*" and to import only goods beneficial to the development and *not* manufactured in *Erez Israel*. At the Zionist Congress (Lucerne, 1935) Dr. Stephen Wise, the U.S. boycott leader, realized that *Erez Israel* had to help and assist the immigration of German Jews. The office of the Haavara was put under the control of the Jewish Agency; all the shares were transferred into their name. It was decided that the following legend should be put on the face of the Haavara Certificate:

"Under Control of the Jewish Agency in accordance with the Resolution of the 19 Zionist Congress; in order to encourage the continual immigration of German Jews to Palestine the Executive is instructed to take under its control the whole work of the Haavara."

Before the rise of Hitler, only a small minority of German Jews were Zionists. From 1933–1939, 55,000 German Jews resettled in Palestine, more than 10% of German Jewry. In 1932 the *Yishuv* consisted of 200,000 Jews; from 1932 to

1941, 230,000 Jews immigrated to Palestine. One has to mention the "immigration of Ma'apilim" (1939–1941). These were 18,000 Jews who landed in Palestine after fleeing a Europe overrun by the Nazis. Some 50% of the Ma'apilim came from Central Europe: Austria, Germany and Czechoslovakia. The first transport of Ma'apilim was organized in Austria, 1938, by the predecessor of today's Likud party.

It is the irony of history that the goods imported from Germany helped the industrial development of *Erez Israel*. Following the riots of 1936, the *Yishuv* had a good feeling "for things to come". Imports of important material was stepped up. This is how *Erez Israel* became the "repairshop" of the 8th British Army. Under the command of General B.L. Montgomery, the 8th Army went on the offensive at El-Alamein in October 1942. After 10 days, the first decisive battle against the Nazi hordes was won.

Reference: Feilchenfeld Werner "*Haavara-Transfer nach Palästina und Einwanderung Deutscher Juden 1933–1939*." Leo Baeck Institute, New York 1972.
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A.I.N.A. TREASURER HONORED BY NEW YORK NUMISMATIC CLUB

Ed Janis, a member of the Board of-Directors of A.I.N.A. and treasurer of the organization has been honored by the New York Numismatic Club by creation of a medal bearing his bust. The medal honors his presidency of the group which recently held its 823rd meeting.

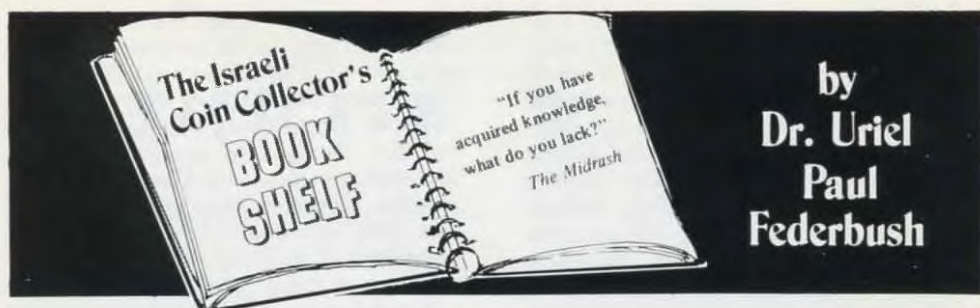


Mr. Janis, retiring president of the group, has also served as president of the

Bronx Coin Club, Westchester County Club, and the I.N.S. of New York. Janis appeared as the educational forum lecturer at the ANA Convention in Miami in 1974 and moderator in 1976. He has served as General Chairman of the Metropolitan and Greater New York Coin Conventions.

The medal honoring Janis the 30th medal in the club's presidential series which extends back to the group's founding president, Frank C. Higgins. The medal was created by Carl Gruppe and will be available in 1-½ inch size in bronze and silver. It is the 15th portrait medal done for the group by Mr. Gruppe. The reverse design of the medal is the work of Victor D. Brenner, a founder member of the New York Numismatic Club back in 1908.

For further information on ordering a copy of the medal in bronze or silver, write to T.C. Wilfred, Palisades, N.Y. 10964.



Some observations in a somewhat different format this issue from *The Bookshelf*.

First some comments on the recently received supplement to *Israel's Money and Medals*. This included corrections and additions for the period from 1975 to the beginning of 1977.

The introduction contained the instructions to "cut apart the pages that have been gummed on the back and simply paste the individual corrections on the indicated pages." So, placing the pages on the table, and armed with a finely honed pair of scissors, I set to work.

First of all the order of pages had to be kept in mind. Pages TC come before MS, and pages SM after G and before CCM. By this time the scissors were not quite as steady in my hands as at the start. There were at least some verities that could be relied upon, namely the "Hebrew Alphabet and Numerical Values." No changes here. After that they come at a furious pace. The correction pages are in plain consecutive numbers, and thankfully not indicated as CP's.

Specimen, brass, and uniface examples were added . . . "Eight Grains" one agora patterns get a wholly new page (no pasting or cutting necessary!), but with the same old unsatisfactory photos. The photo of the ancient Shekel (p. TC-33) is supposedly improved, but greatly shrinks in the process. Generally there is little change in the Pruta series. It is impossible to paste on new information about A 50-13 on p. TC-58 without covering A 50-13a* as well; same with A 100-13 on p. TC-61. The Hanukka coins stay pretty much the same except for the transposed Russian photos. The Eilat coin gets some much improved illustrations.

P. SG-3 gives literature a real shot in the arm. It shows the greatest increase in items over any other. There are now *seventeen* plastic bookmarks listed, where originally there were only six. P. AM-2 does not mention the different restrikes that exist. The mintage is no longer "final" for the AINA Tour medals. *What happened?* The Menorah watermark has spread nearly unchecked among the FC-5 banknotes. Dutch and Belgian engraving artists play musical chairs between BN-26 and BN-28. The *Season's Greetings* bookmark page came gummed on the "obverse" rather than the "reverse" and raised fears of multiple use of transparent tape until it was confirmed that the subsequent illustrations were indeed correctly gummed.

The "destroyed mintage" gold coins have undergone surprising resuscitation. They are now listed as "reserve mintage." One can only hope that for the sake of IGCAMC's credibility they ever remain in the vaults of the Bank of Israel.

Since the listing of values are an integral part of a catalogue, the news in that area is not upbeat. Only the banknotes seem to have done well. It has been pointed out that current trends indicate a reduction of about \$22,000.00 from the previous catalogue valuations of the coins, medals, and paper money listed.

Finally, a whole new section is added encompassing the issues of *The Judaic Heritage Society*. Here the numbering of pages assumes a really surrealistic quality. They are numbered as follows: JHS - JP - 1 to JHS - JP - 26. *Now really!* The more cogent question can be raised whether a privately issued series belongs in a catalogue that has become the definitive source for *Israel* numismatics.



The controversial 26th Anniversary commemorative coin showing the Megillah Scroll opening on the left.

THE MEGILLAH MYSTERY: PART TWO

by D. Bernard Hoenig

What began as the simple story of a numismatic error (*The Shekel*, Vol. IX, #1, Spring, 1976) has turned into a baffling mystery worthy of a Sherlock Holmes classic.

The erring coin was Israel's 1974 Anniversary Commemorative, dedicated to Eliezer Ben-Yehudah and the revival of the Hebrew language. As reported in *The Shekel*, the coin's ancient scroll—identical to the *Megillah* of Esther—incorrectly opened on the left side instead of on the right, as is characteristic of all Hebrew writing.

Surprisingly, however, the discovery of this design error, the first for Israel's commemoratives, brought no official comment from government circles. Despite the Talmudic axiom (*Yevamos 87b*) the "silence is an admission of error", this numismatic sleuth sensed something strange about the entire episode. Was

there perhaps more to the story? Why did such an obvious error occur?

Intuitively we scanned through 20 years of IGCAM literature, resulting in a most astounding revelation: The State of Israel had committed the very same error 16 years ago! Upon issuing the Half-Shekel commemorative coins in 1961 and 1962 for the Purim holiday, the minting authorities published their usual brochures which depicted ancient *Megillahs*, similar to that which adorns the 1974 coin. Both illustrated *Megillahs* opened on the wrong side!

Instead of unraveling the mystery of "the maverick *Megillah*", the plot had thickened. The investigation continued, taking the author to the world famous Jewish Museum in New York to erase any doubts about the correct opening of *Megillah* scrolls. There, dozens of ancient *Megillahs* were studied confirming



Cover of the prospectus issued in 1961 by the Israel Coins and Medals Co. Ltd. for the "Half-

Shekel" Purim coin, showing an ancient Megillah with a handle to open the scroll on the left side.



1962 Prospectus for the "Half-Shekel" Purim coin depicting an ancient Megillah with the Scroll

of Esther erroneously open on the left side.



Megillat Esther, circa 1850, from Warsaw, Poland; encased in silver. (Through the courtesy of the Jewish Museum, New York, N.Y.).



Megillat Esther, circa 1930-1940, written and painted on parchment, from the Bezael School, Jerusalem. (Through the courtesy of the Jewish Museum, New York, N.Y.).

that the Scroll of Esther opens only on the right side. (See photographs furnished through the courtesy of the Jewish Museum).

Research into the pages of the *Encyclopedia Judaica* and *The Purim Anthology* by Philip Goodman (*Jewish Publications Society*) further verified the three amazing errors. Communications with the Israel Government Coins and Medals Corporation were referred to The Bank of Israel which refused to comment on the design error or the Half-Shekel brochures.

In the Mail

It is most interesting to note that the 26th Anniversary coin and the two Purim commemoratives were all designed by "Roli", the famous team of Rothschild and Lippman, although their role in the preparation of the 1961 and 1962 prospectuses is not really known.

Just as we prepared to mark the case "closed" — content with the discovery of a most fascinating series of errors — it happened all over again. A pamphlet arrived in the mail from the Torah Education Department of the World Zionist



Symbol of the Torah Education Department of the World Zionist Organization featured on the brochure for the Jerusalem Torah College.

Organization, announcing an educational program. There, gracing the brochure was the Department's emblem: a *Megillah*; a beautiful, ancient scroll of Esther; incorrectly opening on the left side instead of the right . . .

THE END?



1933 and 1934 Scrip issued in 5, 10, 20, 30, 40, 50, 50, 100, 500 and 1000 Reichsmark – 190 x 110 mm.

CONVERSION FUND OF FOREIGN DEBTS — SCRIP (KONVERSIONSKAS FÜR AUSLANDSSCHULDEN 1933–34)

By Franz Frankl

Almost immediately following his rise to Reichskanzler, Hitler appointed Dr. Hjalmar Schacht "president of the Reichsbank" (March 1933) and "Minister of Economic Affairs for the Reich" (1934). Dr. Schacht made his reputation as a "financial wizard" by the establishment of the Rentenmark in 1924; his policies in 1933-1939 were instrumental for the economic recovery and arming of the Third Reich.

The two most pressing problems were unemployment and repayment of foreign loans (*Auslandsschulden*). In May 1933, Dr. Schacht summoned representatives of foreign creditors to a conference in Berlin and effective July 1, 1933 a transfer moratorium was announced:

- (1) German debtors had to pay regular interest, dividends etc. on foreign debts contracted before July 15, 1931 into the newly founded "Konversionskassa für Auslandsschulden" — Conversion Fund of Foreign Debts.
- (2) The Conversion Fund was to be a legal entity supervised by the board of directors of the Reichsbank.
- (3) The Reichsbank COULD set the time at which payments to foreigners MIGHT be made out of the Conversion Fund.

While the transfer of payments on loans was forbidden, the German borrower had to pay interest on his foreign debts to the Conversion Fund. The foreign creditors could NOT convert these accruing amounts of Reichsmark into their own currency. The

Reichsbank, from time to time, authorized the Golddiscontbank to purchase these credits, which were scrips, at 50% of the face value. This profit of 50% went to the promotion of German export trade!

As the amount of Marks in the Conversion Fund increased, the foreign countries looked for opportunities to spend the scrips. There was lively trading in the scrips, which brought the value down further. Other "Mark Categories" f.i. Travel Marks, Register Marks were created.

Non-Transferable Scrip

The Reichsbank issued the Scrips, which were not transferable and which were printed in nine denominations: 5, 10, 20, 30, 40, 50, 100, 500, and 1000 Reichsmark; they were issued in 1933 and 1934 only. The size 190 x 110mms, was undated in 1933, while the date 1934 is overprinted in red on the left guilloche on the face of the Scrips. The law concerning the Scrips is on the back:

"The Conversion Fund of Foreign Debts was founded June 9, 1933 under the law, Para 2 - Obligations of Payment to Foreign Countries. The statute Para 4 reads:

'The Conversion Fund can issue non-interest bearing Scrips, based on the amount of the Reichsbank paid into the C.F. Regulations regarding redemption of the Scrips are made by the Reichsbank'.

For a long time it was doubtful whether the scrips had been given to Jewish emigrants in 1933-1934; after that date RM 10. — per person was the maximum amount any emigrant could take out in cash. Dr. Alfred Pick, the wellknown authority of German papermoney, wrote to the author in 1975:

"The Scrips according to my knowledge were NOT legal tender and NOT transferable. As it was forbidden to take German Banknotes into other countries, the Nazis, before 1935, permitted the Jews to convert their liquid cash into Scrips. Abroad these Scrips could be sold, much below the official rate of exchange."

The Golddiscontbank was from time to time was permitted to buy the Scrips with 50% discount; one has to assume that the Jewish emigrants got about 10-20% of the face value when selling, and this after the high discriminatory taxes had already been paid to the Nazi Authorities. Even this referred only to *liquid cash*, the rest of the Jewish capital had to be paid into a "Auswanderer Sperr Konto" (frozen account).

Harry Rosenberg's *Die Banknoten des Deutschen Reiches ab 1871* is the only catalog to list the scrips. Mr. Rosenberg mentions a "first issue before 1933". The law "Obligations of Payment . . ." was issued June 9, 1933; obviously the "first issue" is an error. Mr. Rosenberg further overlooked mention of the RM 20 denomination.

Bonds in the U.S.A.

Late in 1935 the Nazi authorities changed Para. 4 of the law "Obligations of Payments . . ."; in 1936 the Konversions Kassa issued *bonds* in Germany, England and USA. The Scrips of 1933 and 1934 were *never redeemed*; they simply expired. Brown Harriman (or their predecessor) were the underwriters in the USA. The interest bearing Bonds were available in denominations of \$50, \$100, and \$1,000. It is impossible to ascertain the amount subscribed in England and USA. So we will never know how many Nazi torpedos and bombs were paid for by American and English capital.

References:

- Schacht, H.H.G., Confessions of the Old Wizard*, Houghton Mifflin Co., Boston 1955.
Banyai, Richard A. *Dr. Hjalmar Schacht - Central Banker and Financial Wizard*.
Whitman Numismatic Journal, Racine, WI, December 1968.

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PLAN AHEAD
AINA'S
SIXTH ANNUAL
CONVENTION:
MAY 3-4-5-6-7, 1978

The ALPH BETH Page

...Dedicated to the Beginner

by Edward Janis



I attended a coin club meeting where, in the "show-and tell", two members who should have known better (because they have both been collecting for a few years) made gross errors of the type that made me cringe. The first, in describing his latest acquisition, a medal of Massada, called it a "coin". The second, in describing his MEDALET, the 30mm. Season's Greeting issue of 1975 issued to subscribers around the time of the Jewish New Year, referred to it as "a coin struck by the Jerusalem Mint."

At the end of the meeting when I had the second man aside, he kept insisting that he was correct. He said, it had to be a coin because it was struck by the Israel Government Mint and "everyone knows that a government mint strikes coins." To add to the confusion with "Season Greeting" issues, these are sent in an envelope which usually reads: "a Token of Our Good Wishes".

In this case the issuer means a visible sign or something that serves as a symbol and not as a metal piece that conforms

MEDAL

"A piece of metal having the shape of a coin, without any denomination or nominal value, struck as above, in honour of an event or a personality."

Comment: It does not have to be round like a coin, viz: Magnus medals. I suppose that a medal given as a prize does honor an event. I feel that the medal primarily serves to preserve the remembrance of an event or a personality rather than the immediate honoring of the subject. As a further observation, a *medalet* is an issue that is smaller in size than the accepted medal. For example, in Israel's State Medals, the sizes are generally standardized at 35mm, 45mm and 59mm. The small 19mm Liberation should be classed as a *medalet*.

A piece that is larger than the few isolated 61mm issues should be classified as *medallions*. These may be plaques like the Shatz issues or larger presentation pieces. In ancient times medallions were larger, better struck, well centered issued coins which were possibly struck as gifts, or to celebrate and commemorate important events. These fine designed pieces are considered the forerunners of the medal.

to the definition. Wherever possible, the definition shall be the standards of the Israel Government Coins and Medals as published in the *Israel Numismatic Bulletin* of April 1962. Any further comments will be solely the opinions of this columnist and so identified.

COIN

A piece of metal (or any other appropriate material) stamped with a symbol or an inscription or both, minted by the authority of the Government. Coins have a fixed nominal value (denomination) and are circulated for use as money. Comment: I have never seen "any other appropriate material" used for a coin that was *not* a piece of metal. Whereas a coin is a piece of metallic currency, all currency is not metal.

COMMEMORATIVE COIN

"A coin as described above, issued to commemorate an event or to honour a person. Although bearing a nominal value, commemorative coins are sold at a premium and are not used as money."

Comment: They can be used as money. Some commemoratives like the 1958 Menorah and the U.S. Columbian and Stone Mountain halves have seen circulation. Some English numismatists classify those metallic issues which honor a person or an event as a medal even though it is issued as a commemorative coin.

What are your definitions for the foregoing?

COINS OF ANCIENT ISRAEL

by David Hendin



HOW COINS TOLD A STORY

My wife and I have just returned from a lovely month-long visit to Israel.

We even spent an evening at the home of Prime Minister Menachem Begin, talking to him and several of his cabinet ministers.

In spite of that experience, however, one of the most exciting highlights of our trip was our day-long visit to the Israel Museum in Jerusalem.

I learn something new and fascinating every time I visit the Israel Museum, and have a chance to visit with AINA's good friend Yaakov Meshorer, curator of the Bronfman Archaeological Museum.

During this visit I was reminded how valuable coins are to archaeologists and historians.

Meshorer handed me a reprint of a paper he gave to the Eighth International Numismatic Conference in 1973, in which he told of the excavations in 1964 of the ancient settlement of Ein-Gedi, on the shore of the Dead Sea.

There was a house in that Jewish settlement that dated back to about the first century A.D. and had been preserved almost to its original height.

While the archaeologists were photographing this house, one of the workers accidentally knocked a piece of plaster off a high portion of the wall, and this revealed an ancient clay oil lamp containing 139 small bronze coins (called perutot or quadrantes), mostly issued by the Procurators who ruled Judaea under Rome between 6 and 66 A.D.

Meshorer concluded that these 139 coins could not have been a hoard in the usual sense, since the amount was so small that one would not salt it away for the sake of saving or hiding money. At any rate, since the coins were hidden behind the plaster in the wall of the house, it was unlikely that the owner

wanted to come back and reclaim the coins.

So, the archaeologist reconstructed the events leading up to the hiding of this money as follows:

"A Jew in the year 60 A.D. built his house, and while finishing it, before its last, plaster stage, decided to hide a sacred amount of money in the wall against, the evil eye."

But why were there 139 coins? Was it chance, or was there a good reason behind this number? Meshorer has the answer. In ancient times the most sacred sum of money to the Jews was the half-shekel, since this was the amount each person paid as the annual tribute to the Temple. But, according to Meshorer, our first century man did not want to simply put a single, silver half-shekel into his wall since "the large number of coins apparently would make a better impression." The man also decided to put the money into a lamp—"a symbol of eternity."

But wait. Half-a-shekel was only equal to 128 of the small bronze coins. So why were there 139? Deduces the archaeologist:

"One who came to the Temple to donate his tribute of half a shekel and gave it in different currency [than the usual silver currency of the city of Tyre, then officially used] to be changed by the money changers . . . had to add a sum equal to eight per cent of the tribute."

That eight per cent fee was the same kind of fee banks charge today for changing one nation's currency to another's. And eight per cent of 139 is almost exactly 11, "thus putting in the lamp 139 quadrantes making the exact holy sum of half a shekel, in small change."

So, this example shows you some of the incredible detective work in which a numismatist can engage. That lamp and the 139 coins found inside it can still be seen on exhibit at The Israel Museum in Jerusalem.

AINA'S NINTH STUDY TOUR

by Andrew Rosenblum



Conclusion

ISRAEL'S NORTH

The ride from Lod to Haifa is a beautiful one. We view the intense greenery that is a good part of Israel's character. For some reason the view here surprises us and this is in spite of the stories we heard of the "greening" of the desert. On our ride to the North, evidence of cultivation is everywhere. Orange groves line the roadside, young forests surround the sloping Arab villages and there are the expansive farms in the kibbutz settlements. But the special quality of the landscape is not this; it is the integration the landscape has with the lives of the people here.

The Valley of Jezreel is more than just bushes and vegetable patches. Here Jews fought Philistines, Jonathan died in battle, and King Saul fell upon his sword. King David cursed this valley, pleading with God never to allow it to flourish. But when the Zionists came, they began to cultivate the soil here. Golda Meir felt that this valley was the most beautiful spot in Israel. And today, despite David's curse and some strong objections from the more Orthodox Jews, this fertile valley is blooming. Nothing in Israel can please everyone but nothing can stand still, either.

What's so special about the landscape? The history and emotion attached to it. Many houses are built of stone, which somehow indicates a greater connection to the earth than the more ephemeral wood. In any case there is little wood left here. The Turks and the British cut down most of the trees for charcoal or railroad ties. Today the only trees left are either olive trees—thousands of years old—or the very young trees planted since 1948. That the latter have had to be planted by hand (ask any AINA Tour member) and that olivewood has deep significance for Israelis (symbol of the I.D.F., several references in the Bible) gives the trees here a personal meaning.

Another development in Israel which should be mentioned is solar energy. Solar heaters are everywhere. Apartment houses, smaller one-family houses, earlier slum tenements, modern luxury duplexes: just about every dwelling boasts a solar unit. Most are just to provide hot water, though there is one hotel which will use solar heat to supply *all* its energy needs. We learned that in the United States solar technology is more advanced than in Israel. But the



fact is that Israel is pragmatic about it. It's nothing special; people take it for granted. Our bus driver, Simcha, noted that when he built an addition to his house, he had little trouble in installing one.

Israel is a *curious* country. It's a *developing* country, but, unlike most other developing nations, it has a very open attitude toward progress. Intensive agriculture is commonplace. The people here are very practical. This is even true of the language. Modern Hebrew is blunt and direct. Modern technology is utilized and people soon grow familiar with it. People want things that work. It's Israel's directness, her need to make things work and to survive, that has carried her along for her troubled twenty-nine years.

A Choice Piece

Haifa, like the 5 Lira Seafaring Commemorative which depicts its port, is a choice piece. This city, settled upon the northern slope of Mt. Carmel, prides herself on her beauty. There is even a testament to beauty here: the Bahai Shrine. This religion, which seeks to combine the tenets of Judaism, Christianity and Islam, worships beauty. This is the beauty of inner peace and a transcendence from the anxieties, pettiness, and vanities of the work-a-day world. Much like Ophir, the Bahai Mausoleum and its Persian Gardens is an oasis of delicate calm in the midst of the bustling activity of this port city.

But unlike Ophir, here the Port is supreme. Not only is Haifa Israel's largest port, it is also the home of the *Histadrut*. The *Histadrut* is Israel's Labor Union, similar to the AFL-CIO. But it's really much more than that. The *Histadrut* is part and parcel of Zionism, especially Labor Zionism. And even with the recent victory of the conservative *Likud* Party, few doubt the strength and endurance of the *Histadrut* because of its social, welfare, investment and pension programs.

An Israeli Giant

One evening in Haifa we heard David Hacohen, uncle of American I.G.C.M. Director Nahum Hacohen. Here was a remarkable man. David Hacohen is close to eighty years old. Though he looked his years, he spoke with dynamic vitality. Age has not weakened his spirit and this spirit is strong enough to compensate for any infirmity that may have weakened his body. If his voice grew gravelly and wispy, he would pound his fingers roughly on the rostrum to emphasize his position. And his position was always one of strength—a strength of heart more than of muscle.

He has been a Zionist for most of his years. His family was one of the first to settle in Tel-Aviv. He spoke of all the hard times the Jews of Palestine had been through; how there were so many occasions when you felt you couldn't go on. There were so many bitter disappointments and struggles to overcome. Meeting these dilemmas head on was, according to Hacohen, second nature to Jews.

Hacohen looked back upon the past as though it was a present reality and he made that history a reality for those who heard him. He rattled off statistics on the rise of the Jewish population in Israel, the advances in agriculture, milk production, the viability of the State. His point was the uniqueness of Jews and how Israel is a product of that uniqueness. On the one hand, he was awed by the fact of the survival of Judaism, but then, he has seen this played out so often that to him it has become a commonplace reality.

Why was it that Jews survived when so many of the ancient people didn't? Where are the Normans and the Canaan-

ites today, he asked. And what are the three million Jews of Israel when the population of the world is three billion? Golda Meir once told of a Chinese official who, when asked about his country's staunch opposition to Israel, replied, "If every group of 3,000,000 people tried to set up their own State, what would the world come to?" David Hacohen responded indirectly to this with the belief shared by many Israelis: Israel's first and final defense is *self-reliance*.

People without fear

When we were at the *Technion* (Israel's M.I.T.) the woman who lectured to us said she loved politics *because it's the one subject you can talk about without doing any thinking about*. But to the visitor to this country, there seems little truth in this—the very existence of this State, the remarkable history of this land, is a result of political thinking. This is in the realm of ideas: ideas that occur when you travel about Israel.

No matter what your feelings are about Judaism, no matter whether you are Jewish or not, you will always be confronted with the fact that Israel is a *Jewish State*. This is especially apparent at *Yad Vashem*. Though we have heard it time and time again—the magnitude of the Nazi Holocaust always affects us with outrage and disbelief. And it's significant to learn that here not only do Israeli children ask, as everyone asks, *why* did this happen, *why* weren't they saved, but add, as only they could add, *why didn't the IDF (Israel's Army) stop this?*

The nightmare of Jewish history takes on a different quality in Israel. People may have many fears here, but lack one which so many Jews of the Diaspora have faced. They are without the fear of waking up one morning to discover that the Jew has been proclaimed *persona non grata*. Their identity is without disguise or embarrassment. There is no need to change names or be defensive about who they are. A man may be avaricious here without having his religion impugned.

Another aspect occurs to the traveller. It is something that grows very slowly and then becomes inescapable. This is



tragedy; that tragedy has cut deeply into the personal lives of *just about everyone*. Many have lost relatives in the camps, some have lost their husbands or sons in the wars, and everyone knows someone who has died by violence. You may visit a home and see a picture on the mantelpiece. You ask who it is and your host replies, "That was my nephew, a bright boy. He was studying mathematics at Hebrew University. A Captain in the Tank Corps. He died in the Yom Kippur War."

This country is too small and her history too compact to allow for complacency. It's just about impossible not to feel things here.

And if travelling through Israel you are left untouched; if for some reason your vision is cloudy, your skin thick, or your ears stuffed—*then you must visit Jerusalem*.

We spent four days in this city at the historic King David Hotel; a hotel where telephones are in bathrooms, a curious tradition left over from the British. Here at the King David we were not far from the walled Old City. Each wall is just about a mile long. *What square mile of space on this earth has seen more history than this has?* This city has known sixteen wars and has been occupied by several nationalities. It is unusual in being one of the few ancient cities not to have been built on the coast or near a river bank.

We all know that the city is holy to three religions and there are early maps which show it to be the center of the

world. But I occasionally wonder whether this city is *cursed* or *blessed*. So many who have been touched by this city have been touched by suffering. No one holds this city in more reverence than the Jewish people and who on earth has suffered more consistently and harshly than the Jews? There were massacres here after the *First Revolt*, devastation and exile after the *Bar Kochba War*, the personal tragedies during the *Wars of Independence*, and even the 180 dead of the IDF during the *Six-Day War*. But Jews keep on coming here, face this city from anywhere else in the world when they pray in the synagogue, and during Passover, when celebrating freedom and deliverance, recite, "*L'sho-noh Ha-bo-oh Bee-ru-sho-Lo-Yeem*"—"next year in Jerusalem."

Christians too have died and suffered here for their beliefs; through these streets Jesus carried the cross. Rumor has it that Yasir Arafat was born here. Consider it to be true. Was it the water, the climate here, which nurtured his hate? Perhaps the outrageous hatred of the Palestinian Arab refugees may be due to a fear that they will become, as it were, the next Jews. *Are they terrified of the same fate: to wander from country to country and always at the mercy of a nation not theirs?* And is it Jerusalem which gives this land of Israel its character, which causes people to be overwhelmed with either love or hate?

Buying One Coin

One day I went looking for coins; ancient coins. For some reason I passed up the recommended coin and antiquity dealers in Jerusalem; I thought I'd catch them another day. Instead, I went to the Old City, just to see *who* and *what* I could find. Not far from the Damascus Gate there's a novelty store. I inquired about coins. Some worn bronze Leptons were shown. I asked for something better. A gold coin, a Roman *Aureus*, was brought out. I was suspicious of its authenticity. Its graininess suggested a cast counterfeit. So I asked for something else. The Manager told me to come back at noon. Someone will be there, he said, who owns an exceptional collection. I was told he had a *Yehud* coin and every silver piece of the *Bar Kochba*

Revolt to be found in Meshorer's definitive *Jewish Coins of the Second Temple Period*.

I came back a few hours later and met an Armenian. The man was not particularly striking in appearance. He had a dark complexion and a shrewd, wise face. He showed me a number of ancient coins, all of which, like the air quality in New York, I found unsatisfactory. He at last brought out about a dozen *denari* from the *Second Revolt*. They were thickly covered with green patina, so much so that the design was barely visible. I was turned off. But then he told me this green could easily be removed. I followed him to his apartment. Along with us came his Arab friend, a man who, though he did not look old, looked as though he had been living for a very long time.

A lemon-Juice Cleaning

The Armenian spoke English very well, but the Arab spoke as much English as I spoke Arabic. We were able to say a few, a very few, words in Hebrew; most of our communication was done by signs.

The apartment was situated in a curious place. We had to walk up some steps through the Armenian Patriarchate. Reaching the top, we saw a cluster of apartments on the roof. It was beautiful here, to be standing and surrounded by Jerusalem stone and to have an aerial view of the Old City.

There were a number of women in the apartment. They sat at the piano and played some Beethoven and sang American folk songs. We drank Turkish coffee. A *denarius* was cleaned with lemon juice. The legend and design became visible. A transaction was made. *How curious all this was.* To be sitting in a stranger's apartment and purchasing an ancient coin in an ancient and unusual city.

Later, at the Israel Museum, the coin was shown to Yakov Meshorer. He confirmed that it was genuine but he didn't like the way it had been cleaned. I asked him what was the *right* way. He said we use a laboratory. Well, what can you

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Biblical References and Verse Numbering on Medals of Israel

by Claire Gottlieb, I.N.S.N.J.



Psalms 18:17 . . . or Psalms 18:16?

The Entebbe Medal issued in commemoration of *Operation Jonathan* had worldwide appeal to people of all faiths. Many people referred to the Bible in order to read the entire passage of the verse on the medal. Some collectors discovered what they believed to be an error in verse numbering by the Israel Government Coin and Medals Corporation. The verse was taken from the *Hebrew Masoretic Bible* and it is from *Psalms 18:17*. In the *American and English Revised Standard Version* of the Bible the verse is *Psalms 18:16*.

Several other medals issued by the I.G.C.A.M. have verse numbers which differ in the *Masoretic Text* and the *R. S. V. Bible*. The verse on the *Absorption Medal* issued in 1975 was taken from *Amos 9:15* of the *Masoretic Bible*. In the *R. S. V. Bible*, this verse is *9:14*.

In 1964 a medal was issued to commemorate the *Third Bible Contest*. The number of the verse in the *Masoretic Bible* is *Psalms 119:97*. In the *Revised Standard Version* of the Bible it is *Psalms 118:97*. In the Book of *Psalms* and *Kings*, the chapter numbers as well as some of the verse numbers of certain portions differ. This difference in the numbering systems can present a problem to students of the Bible.

Even when the verse numbering coincides in all versions of the Bible, a collector who is not familiar with the Hebrew language may have trouble with a particular verse since different English translations may interpret the Hebrew in a slightly different manner. The verse on the *Balfour Declaration Medal* is from *Genesis 15:7*. I found slightly different translations in different Bible texts. The translation on the medal reads, "to give thee this land to inherit." The *R. S. V. Bible* translates the verse as "to give thee this land that thou mightest possess it." The *J. P. S.* edition of 1962 translates the verse as "to give you this land as a possession." The difference is in the interpretation of a key Hebrew word in the text. This is a moot point but could raise doubts as to the accuracy of the verse numbering.

The Original Bible

The study of the history of Bible translations is a broad one but collectors of Israeli coins and medals should have some familiarity with it. The original Hebrew Bible had no vowel signs, punctuation or spaces between the words. There were no chapter divisions or verses. Since the ancient Hebrews had an

oral tradition, the people knew the texts by heart and had no need for vowel signs. The vowel signs were introduced by the Masorites in the 7th or 8th Century C. E. The Masorites were Jewish scholars entrusted with the task of committing the Books of the Bible to writing. They were exceedingly careful in their transmission. The exact number of words in each book were recorded as well as the middle word of each book in order to assure that nothing would be omitted. In the margins of the texts, notes were added as aids to the reader or translator. We assume that the Hebrew Masoretic text now in use is very close to the original because the Hebrew people revered their sacred writings and were very careful in their preservation.

Any manuscripts which showed evidence of imperfection or variation from the approved texts were destroyed. Scholars consider all translations from the original Hebrew as commentary. There is still doubt as to the exact meaning of several passages in the Old Testament. We hope that new archaeological discoveries, such as those at Ugarit and Ebla, which have already aided etymologists, will eventually clarify all obscure verses.

The earliest commentary on the Old Testament was the Septuagint or LXX. It was composed in either the third century BCE at the request of Ptolemy Philadelphus or in the second century BCE at the request of Ptolemy Philopater. Many scholars feel that it was composed at the request of the Alexandrian Jewish community who no longer spoke Hebrew. Greek was the *lingua franca* of Egypt at that time. The LXX took liberties with the original text as it attempted to reconcile discrepancies in the Biblical accounts. It became the earliest translation of the Christian Church. For these reasons many Jews did not accept it. However, the translators of the Septuagint had access to many ancient texts which have since disappeared. Therefore the translation is very valuable and may be truer to the original than the Masoretic text.

The Latin version of the Bible is the Vulgate which contains both the Old and the New Testaments. It was written to help spread Christianity throughout the Latin speaking Roman Empire. It was

translated from Hebrew and Greek sources by Jerome. Vulgate comes from the Latin word *vulgata* meaning common. It was so named because it was intended to be the commonly accepted Latin version of the the Scriptures. The Vulgate remained the chief Bible of the Christian world up to the time of the Protestant Reformation. It is still recognized as the authentic version by the Roman Catholic Church. The Vulgate presented a problem to the English speaking peoples who did not understand Latin. In the first half of the 16th century, William Tyndale translated a great part of the Old Testament into English direct from Hebrew and Greek sources.

The Beginnings of Verse Numbering

The Bible has probably been translated into every written language. Many of these translations are masterpieces of Biblical scholarship. The spread of literacy made verse numbering necessary. This enabled the ordinary layman to find any quoted verse easily. The first English Bible to use verse numeration was the Geneva version which was printed in 1557-1560. The King James version of 1611 was influenced by the Geneva version. The original King James version was based on a Greek text which had many mistakes because of the accumulated errors of 14 centuries of manuscript copying. However it was widely accepted because of the purity and beauty of its English style. It became the authorized version for the English speaking peoples for two and one half centuries.

In the latter half of the 19th century, new discoveries made its defects so apparent that the Church of England authorized publication of a revised edition in 1885. It has since been revised several times by both English and American scholars. In 1901 American scholars published an *American Standard Version*. In 1928 the International Council of Religious Education appointed a committee to decide whether or not to revise the *American Standard Version*. In 1937 the Council voted to revise it using the findings of the best efforts of modern scholarship as to the meaning of the Scriptures and at the same time pre-

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HOW THEY BECOME COIN COLLECTORS

by MARTIN GEORGE MORGENSTERN

At the last Greater New York Coin Convention held jointly with the Fifth Annual Convention of AINA, coin collectors came from all parts of the U.S., Canada, Israel and other foreign countries to buy, sell or exhibit or to exchange knowledge. The great variety of people from all walks of life led to research on these collectors: Why and how they started to collect.

One gentleman, who was a former president of one INS group told the following story. His small daughter, ill with a childhood disease, had to remain at home for over a week. To divert her from her illness, he purchased a Whitman penny book. Then he went to a number of banks and acquired rolls of pennies. Upon presenting his daughter with the unique gift, he explained that each penny had a date corresponding with a hole in the book. His daughter was not interested. He started to fill the holes with the pennies, thus beginning his own hobby of collecting.

One elderly gentleman, while taking out his exhibit, explained that after he had retired, the days seemed to be made up of more than 24 hours. To enrich his free time, he started to collect coins. From his new hobby he has since derived great satisfaction and a feeling of accomplishment.

"Money," said another collector. "It is plain and simple." He wanted to invest his money in order to keep up with the inflation. He had lost both in the stock market and in real estate. The only thing he said that he had not counted on was that he would become so engrossed, so enthused and the recipient of so much satisfaction. To become a collector, he was reading up on the subject before investing and this too he found to be fun.

One couple informed me that he became a collector because he would save anything as a child. His wife too had become a collector, not of coins, but of love tokens and medals. She became interested because the both of them visited so many conventions on behalf of his collecting interest that she became engrossed after looking at a dealer's display of love tokens.

One general reason appeared over and over: School influences. This group of collectors were art, history or design majors. The history major enjoyed collecting the coins or medals related to the past events. These helped verify historical events of the past and to correct errors in historical beliefs. The designers and art majors collect items which

appeal to their sense of artistic beauty. Their collections give them a variety of art work in a concentrated area to use as references.

The young people who exhibited had interesting stories on how they became collectors. When he was a scout, one man saw a coin collecting merit badge which he desired. To earn this badge, he purchased the merit badge book on coins. He started to collect the suggested items. After he had earned the badge, he found he could not stop collecting coins. From coins, his interest spread to medals and then to tokens.

Another young boy explained to me that his father was once a parttime coin dealer. He remembered the rich pleasures his father had with the coins. When he was old enough, his father gave him the coins left when he had gone out of business. The father started to help him and thus the hobby not only gained one, but two collectors.

A third young boy told me that his father was a transit employee who exchanged money for tokens. His dad would bring home the coins for him to look through and permitted him to purchase any he needed for his collection. This allowed him to locate coins without having to wait for a trade opportunity or a mailorder buy.

A common story is shared by many collectors. A relative would give a young child a coin with a date on it. The child, realizing that each year's date could be found on a coin, would start looking for the coins with the date of the year he was born. Then they would seek to fill the missing dates from the year they were born to the year on the date of the coin that the relative gave them. They soon learned that U.S. coins had letters under the dates so they started adding to their collecting knowledge and interest.

Only one person started collecting and studying coins much the same way I did. When I was young, I went into a candy store and purchased goods and received, as a part of my change, an 1866 shield nickel in fine condition. I did not know at first if it was a US coin or a foreign coin. I had never seen anything like it before. I purchased books and started to read up on this newly interesting topic. The research of coins fascinated me. This started me on the road to numismatics.

Whenever I receive a wheat penny, silver dime, silver quarter or a silver half dollar I leave it in circulation in hope that a young person will find it and ask, "What is this?". Perhaps he too will be started on the road to numismatics.

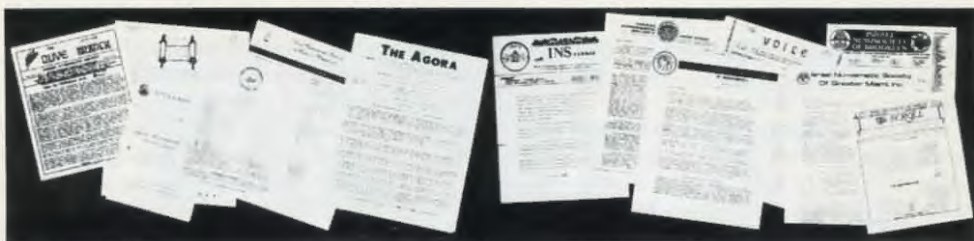
A.I.N.A. WANTS TO AWARD YOU THE JERUSALEM BOOK FAIR MEDAL

- **First Prize in a special contest open to all A.I.N.A. members.**
- **It will be presented to the man or woman enrolling more A.I.N.A. members than anyone else by April 15, 1978.**

Are you willing and able to help build A.I.N.A.? Aren't there friends—neighbors—relatives—or coin collectors of other clubs who should share with you the excitement and advantages of belonging to A.I.N.A.?

Send in their names and addresses with \$8.00 membership enrollment; we'll keep a register of your enrollments. If you enlist more members than all of the others—you have won *First Prize!* Watch *The Shekel* for progress reports.

Only 350 Jerusalem Book Fair medals were struck! Minted by the Israel Government Coins and Medals Corporation, it is certain to have great social, cultural and numismatic value in the future. It is not sold by the Government; this may be your only opportunity to own this medal . . . for the best reason of all: your effort in building A.I.N.A. If you need membership literature to enroll your entries, write to A.I.N.A. today.



CLUB NEWS FROM CLUB NEWSLETTERS

QUEENS, N.Y. GROUP LEARNS OF ATLANTA ANA MEETING

Members and friends of the INS of Queens (N.Y.) heard reports from Moe Weinschel and Isidore Mindel at the September meeting on the August convention of the American Numismatic Association in Atlanta. The group applauded announcement of the winning of the "Man of the Year" Award to Moe Weinschel at the SPAN meeting during the August event.

Feature of the September meeting was a talk on ancient coins by Ed Janis, a member of the Board and an internationally renowned collector of coins of the world's earliest days.

The group planned to hear J.J. Van Grover, well known coin numismatic dealer on the subject, *The Future of Israeli Coinage* at the October meeting.

The October meeting saw the A.I.N.A. slide show on the 5-pound coins of Israel, a series which started in 1958.

The INS has issued special service tokens (*see illustration*).

JOIN N.Y.-BROOKLYN GALA CELEBRATES 11 plus 7=18

What is said to have been the highest INS party and dinner ever held in the world was the Gala Affair conducted jointly by the INS of New York with the INS of Brooklyn in mid-October. The event was held on the 107th floor of the World Trade Center, one of New York's most majestic skyscrapers.

The joint affair was commemoration of the eleven years of the INS of New York and the seven years of the INS of Brooklyn. Since the total years of service to American-Israel numismatics totalled 18, the party was deemed a "Chai" (*Life*) Banquet.

Morris Bram was Master of Ceremonies and guest speakers included the club presidents Alfred Yatkowitz (N.Y.) and Nat Sobel (Brooklyn) plus Nahum H. Hacohen, IGCAM. A special entertainer for the occasion was Miriam Misakura, billed as "The Japanese Jewish Girl" in a program of song, dance and comedy.

A pair of medals with obverses for each of the clubs was struck for the event, with the 39mm medals in bronze and silver offered as a set (of two) in a wooden case for \$35.00. The medals were designed by Nat Sobel which are awarded to speakers and others in the society who assist in programs or act in ways to benefit the INS group of Israel

TIDEWATER INS HEARS SHEKEL EDITOR

A visit to the September meeting of the INS of Tidewater (Va.) by *Shekel* editor George Gilbert of New York attracted a large audience who learned at first hand how articles are developed for publication. Mr. Gilbert showed the tour highlights film specially created by members of the AINA Ninth Israel Study Tour this Spring.



numismatics. The tokens are redeemable in the future as bid "money" in an auction to be held of Judaica numismatic material. The token system provides incentive for many club members to assist in programs, organizational details, etc.

2000 YEARS OF JERUSALEM COINAGE DISCUSSED AT WINS

An address, *2000 Years of Jerusalem Coinage* was featured at the October meeting of WINS (*Westchester Israel Numismatic Society, N.Y.*) in a presentation by Ed Janis which included slides depicting coins of the various conquerors of the Holy City during 20 centuries.

Other topics of the evening were also Jerusalem centered, either as current Israel currency; relevant medals and other items of numismatic interest or origin.

The September meeting heard Herb Kreindler speak on the grading of ancient coins. With his extensive experience as a dealer, he gave many pointers to new numismatists in the audience.

Activities planned for future meetings include an Israel trip slide show by David Hendin and a banquet in early December, noted Philip Sperber, Editor of the group's newsletter. President is Albert Schmeidler.

MIAMI LAUNCHES FALL SEASON

The INS of Greater Miami had its first Fall meeting with an attendance of 45 people. Among major announcements of interest to the assemblage was the participation planned in the Miami Beach International Coin Show in January and the creation of the Miami Beach chapter Society of Israeli Philatelists. Jack Garfield reported on the Coin Show; Mrs. Helene Blumkin announced formation of the stamp collector group.

The educational program was conducted by President Sidney L. Olson who showed collections of Palestine tokens used in early organizations, some dating back to the nineteenth century. Mr Olson announced that at a future

occasion he will discuss his collection of Kibbutz Internal Currency. President and Mrs. Olson were the evening's host and hostess; Dr. and Mrs. Bernard Yesner volunteered to provide hospitality at the October meeting.

KADMAN MUSEUM

Continued from page 10

den, surrounded by display cases and walls as in a giant letter 'O'. Glass covered standing showcases of paper money, desk-shelf cases of sets of coins and medals arranged by various themes as cultures and countries while wall cases displayed many of the technologies which led to the development of modern coinage from ancient processes and arts. Thieves entered this area from the roof and apparently left by the same route. The robbery was not discovered until the morning.

Mr. Kindler noted that the patina had been removed from all of the ancient coins on display during a thorough cleaning which should make them more recognizable even to dealers relatively unfamiliar with ancient coins.

AINA BOARD MEMBER HONORED BY SPAN GROUP AT ATLANTA CONVENTION

Moe Weinschel, a member of the Board of Directors of A.I.N.A. and a founder-officer of the INS of Queens (N.Y.) has been honored by the Society of Philatelists and Numismatists (SPAN) who named him as "Man of the Year" at the recent convention of that organization in Atlanta.

Mr. Weinschel has long been active in numismatic groups. He was among the very first to support the idea of establishment of the American Israel Numismatic Association over ten years ago. In the A.I.N.A. elections of 1977, he was re-elected to a three year term as a member of the Board.

Mr. Weinschel is an executive in the insurance business.

ANCIENT COINS *cont.*

expect? The Museum is in the New City; but the coin was earlier minted and later cleaned in the Old City.

Picture this coin. It was originally a Roman coin with the portrait of the Emperor. When the Jews revolted during the years 132–135 C.E. they took this piece and restruck it with a different legend and design. Now there is a Hebrew inscription, *Shimon*, on the obverse; on the reverse there is a lyre and the Hebrew legend, *For the freedom of Jerusalem*.

One must learn to be philosophical. Life in the Old City is coarse and intimate. They city speaks like an old, illiterate, but wise man, who casts his eye upon the future. He has seen much and has felt much. And in speaking of the past, he speaks as much of yesterday as of today.

Bible Numbering *Cont.*

serve the qualities of the King James Version which had given that version a supreme place in English literature. The text of the *Revised Standard Version* was authorized by the National Council of the Churches of Christ in the United States in 1951.

The translation of the Old Testament presented many more problems than that of the New Testament. Many Greek manuscripts of the New Testament exist which were printed only two or three centuries after the original books were written. At the time of the revision only late texts of the Old Testament were available. The *Revised Standard Version* of the Old Testament is based on the Hebrew and Aramaic texts which were revised by the Masorites in the 6th to 9th centuries. The order of the books of the Masoretic Text is slightly different from that of the *R. S. V. Text*. In the *R. S. V. Text*, the *Book of Ruth* comes directly after *Judges* since the story takes place during the period of the *Judges*. In the Masoretic Text, *Ruth* is one of the Five Megillot and is included in the section called the *Writings*.

There are many good translations of the Bible available to collectors. The *Westminster Study Bible* and the *Oxford Annotated Bible* were both published in 1957. In 1955 the *Jewish Publication*

LETTERS TO THE EDITOR

Dear Morris,

I just received the American Israel Numismatic Association's invitation for their Breakfast Party during the A.N.A. Convention at Atlanta. We are not attending the A.N.A. Convention due to pressure of work, so we are not able to accept the kind invitation, but please convey our best thanks to your committee.

I am enclosing herewith photographs of my newest works. A medal I have designed to Commemorate the First Anniversary of the Entebbe Rescue, which is just released, and on obverse and reverse of my 70th Birthday Self-portrait medal which will be released in the near future, which I thought you would like to see.

Since we are not coming this summer we are planning a visit to the U.S.A. next spring when we hope to see you again.

Betty joins me to send you and your wife our kindest regards.

Yours sincerely,
Paul Vincze, F.R.B.S. Sculptor
Medalist
London, S.W. 3, England



Society of Phila., Pa. published a new translation along with the Hebrew text of the Soncino Press. The *Anchor Bible* was published by Doubleday and Co. in the mid 1960's. It is a combined effort of Jewish and Christian Bible scholars who availed themselves of the knowledge gained by the decipherment of the Ras Shamra-Ugaritic texts in 1930. The *Anchor Bible* gives both the Masoretic and *R. S. V.* numbering. It includes commentary and also notes verses that may have been included in the LXX and other ancient versions of the Bible but omitted from the Masoretic Text.

CHECKLIST OF ISRAEL TRADE COINS

Palestine פלשתינה		State of Israel / מדינת ישראל			
ONE MIL (א"י)	MIL 25	AG. 1	AG. 5	AG. 25	
1927 10 MILS	5708 תש"ח	5720 תש"ך	5735 תש"ה	5734 תש"ד	
1935 1941	5709 תש"ט	5721 תשכ"א	5736 תשכ"ב	5735 תש"ה	
1937 1942cn	PR. 1 פרוטה	5722 תשכ"ב	AG. 10	5736 תשכ"ב	
1939 1942bz	5709 תש"ט	5723 תשכ"ג	5720 תש"ך	IL 5 לירה	
1940 1943	PR. 5 פרוטה	5723 תשכ"ג	5721 תשכ"א	5723 תשכ"ג	
1941 1946	5709 תש"ט	↑ הפוך	5722 תשכ"ב	5724 תשכ"ד	
1942 20 MILS	PR. 10 פרוטה	5724 תשכ"ד	5723 תשכ"ג	5725 תשכ"ה	
1943 1927	5709 תש"ט	5725 תשכ"ה	5724 תשכ"ד	5726 תשכ"ו	
1944 1933	5712 תשכ"ב	5726 תשכ"ו	5725 תשכ"ה	5727 תשכ"ז	
1946 1934	5717 תשכ"ז	5727 תשכ"ז	5726 תשכ"ו	5728 תשכ"ח	
2 MILS 1935	5717 תשכ"ז	5728 תשכ"ח	5727 תשכ"ז	5729 תשכ"ט	
2 1927	anod. מצופה	5729 תשכ"ט	5728 תשכ"ח	5730 תש"ל	
1941 1941	PR. 25 פרוטה	5730 תש"ל	5729 תשכ"ט	5731 תשכ"א	
1942 1942	5709 תש"ט	5731 תשכ"א	5730 תש"ל	5732 תשכ"ב	
1945 1944	5714 תש"ד	5732 תשכ"ב	5731 תשכ"א	5733 תשכ"ג	
1946 50 MILS	PR. 50 פרוטה	5733 תשכ"ג	5732 תשכ"ב	5734 תשכ"ד	
5 MILS 1927	5709 תש"ט	5734 תשכ"ד	5733 תשכ"ג	5735 תשכ"ה	
1934 1931	5714 תש"ד	5735 תשכ"ה	5734 תשכ"ד	5736 תשכ"ו	
1935 1933	reeded ש.מ.	5736 תשכ"ו	5735 תשכ"ה	IL 1 לירה	
1939 1935	5714 תש"ד	AG. 5	5736 תשכ"ו	5723 תשכ"ג	
1941 1939	plain ש.ח.	5720 תש"ך	AG. 25	5725 תשכ"ה	
1942 1940	5714 תש"ד	5721 תשכ"א	5720 תש"ך	5726 תשכ"ב	
1944 1942	steel כרזל	5722 תשכ"ב	5721 תשכ"א	5727 תשכ"ז	
1946 100 MILS	PR. 100 פרוטה	5723 תשכ"ג	5722 תשכ"ב	caud. מנורה	
10 MILS 1927	5709 תש"ט	5724 תשכ"ד	5723 תשכ"ג	5727 תשכ"ז	
1933 1931	5714 תש"ד	5725 תשכ"ה	5724 תשכ"ד	pom. רמונים	
1934 1933	5715 תש"ה	5726 תשכ"ו	5725 תשכ"ה	5728 תשכ"ח	
1935 1935	PR. 250 פרוטה	5727 תשכ"ז	5726 תשכ"ו	5729 תשכ"ט	
1937 1939	5709cn תש"ט	5728 תשכ"ח	5727 תשכ"ז	5730 תש"ל	
1939 1940	5709 תש"ט	5729 תשכ"ט	5728 תשכ"ח	5731 תשכ"א	
1940 1942	silver כסף	5730 תש"ל	5729 תשכ"ט	5732 תשכ"ב	
	PR. 500 פרוטה	5731 תשכ"א	5730 תש"ל	5733 תשכ"ג	
	5709 תש"ט	5732 תשכ"ב	5731 תשכ"א	5734 תשכ"ד	
		5733 תשכ"ג	5732 תשכ"ב	5735 תשכ"ה	
		5734 תשכ"ד	5733 תשכ"ג	5736 תשכ"ו	

cn=copper-nickel=נשחן-ניקל

bz=bronze=ארז pom.=pomegranates

caud.=candelabrum, anod.=anodized ש.ח.=שפה חלקה ש.מ.=שפה מחוספת



HONORING A UNIFIED HOLY CITY:

JERUSALEM

**The 1977 Hannuka 10-Lirot
Commemorative Coin: 1977/5738**

- 20th Century hannukia designed and made in Jerusalem
- Honors 10th year of the reunification of the city
- Soon to be issued by the Israel Government Coins and Medals Corporation